

A. S. entisimo under difficulty

Feb 27 1852

Pana Feb 7th

My dear Mary

Twelve pages

at two different times have
written to you, & then burned
them. So I can but hope

that they have in some in-
explicable magnetic way, pleas-
ed my sense for a passing

forgetfulness which existed only
in appearance. They were expres-

sions of my grateful satisfaction
in receiving yours with all the

help me & excellent documents
& winning communications there.

My friend & admirer one Mr. Remy
has "hoped for me" that there is

accounts of your health & progress.

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But alas! they were so mingled
with remarks upon the state
of things here, that might
have been offensive to the
powers that be if examined,
that I could not send them
having no safe way at the
moment. I sent with the
greatest amusement the
British Banner. An English
gentleman here of whom I
asked the probable amount of
influence to be attributed to Dr Camp-
bell told me his judgment was
that it would not be worth while
to make any direct reply to
it, Dr Campbell being well understood
an ecclesiastical autocrat whom
nobody minded much. "An Evangel-
ical Minister," he continued, "travelling
on horseback through England,"

Some years ago, was drawn
to dismount at a blacksmith's
shop by dreadful shrieks for as-
sistance. On opening the door,
he saw the old blacksmith run-
ning in rapid flight round the
Annie, chased by his son
with a red hot iron rod. He
interposed & parted the brutal
tyrannical son & the suffering father.
This son was Dr Campbell. The
father is dead, & he uses
the red hot iron rod upon his
brethren. I thought a good
story & got the proper banner
to draw prominently there, as
disgraces the banner, against
the American Anti Slavery
Society. You know what Amer-
ican Slavery is - I need not
picturize the thorough wickedness of it

corruption - the dreadful inhuman-
ity of its details - the utter wicked-
ness of its system. Whether considered
socially, civilly, or ecclesiastically, it
is all the imagination could
conceive of most diabolical.

But the church-members in Amer-
ica are the slaveholders, & they claim
for it the sanction & the name
of Christ. It is for defending the
character of Christ from these
outrages of the American church -
it is for raising the moral standard
of our nation higher than slave-
holders approve. That they stand
against it yet they fold their
hands in despair before the im-
possibility of proving abolitionists to be
infidels, or the American A. S. Society
an association whose aim is
to destroy Christianity. This is an

intentions of their pro-slavery allies
of the North. The attempt to do it
promises no effect where the sho-
thorns are firmly known, ex-
cept to mark the accused as the
poor ignorant and the bearer of
false witness. [Dr Campbell is in
danger of the condemnation
of the pulpit, so well translated
by Watts.]

[Zeal pretends -
"In vain to prove from the
archives of a ^{chosen friend} ~~victim~~ ^{friend} that they
his perfect readiness to become
false as testimony. Marks a
pro-slavery man. Why does he
not quote the reports of the Society -
the resolutions of the Society - the
actions of the Society - the effort
of the Society - the organs of the
Society? or rather why did not
Mr. McKim furnish him with the

the only admissible testimony as
to the character & object of
of the Society. Because it would
contradict the title. No honest
man entertained his conscience, doubts
for a moment what this case
actually is. It is that the Am.
A.S. Society has taken the initiative,
& is following Jesus after Christ
in its practice than the black-
shaded American Church is doing.
She denies him. She crucifies
him afresh. She degrades his
character & makes his mission of
salvation null & void. She
makes men Infidels by presenting
to them a cup of abominations
in the name of Christ which
fitly typifies the communion
of Sodoms & Gomorrah; and
it is for dashing it away &

confessing before men the Christian
doctrine of Freedom - "The glorious
Liberty of the Sons of God" - the
right of man to himself, that
~~the~~ ^{the} ~~curse~~ ^{curse} ~~is~~ ^{is} ~~set~~ ^{set} ~~to~~ ^{to} ~~repeating~~ ^{repeating} the
Anathema. There are four mortal
columns of Treason that join in
-ing V that it would be ridiculous
to answer as to "Back against Nothing"
as the Yankee Vernacular hath it.

Twenty folios of conversations & extracts
from ^{on} ^{the} ^{night} ^{be} ^{heaped} ^{up}
of the ^{manuscript} ^{doms} & ^{Sayings} of the
Orthodox Abolitionists since 1840.
But what would it prove, since the
Society is no more "responsible for
its Orthodox than for its Heterodox
Members in their individual actions
or talk in other capacities. Consistency
however would compel Dr Campbell
to give credit on account of the one
if he ^{detracting} ^{is} ⁱⁿ ^{the} ^{account} ^{of}
the other. ^{the} ^{other} ^{is} ⁱⁿ ^{the} ^{account} ^{of}
^{the} ^{other} ^{is} ⁱⁿ ^{the} ^{account} ^{of}
^{the} ^{other} ^{is} ⁱⁿ ^{the} ^{account} ^{of}

settled under the guidance of
reasonable common sense & common
sincerity to say nothing of historical
principles that whenever should
appear for him the benefit
of Bealson would find me with-
drawing from the internal evidence
of the articles to excuse him from
the score of Insanity. I am
thoroughly acquainted with the
anti-slavery cause, its progress &
advocates, its friends & its enemies
and I assume you (to begin at
the end of the article) that
I never saw "No Noyes" nor
"the battle are." And only know
that such an individual existed
as I know that Jo. Smith
the Mormon leader existed
What he says quoted by Dr. Cady
tells us much more that
the Dr. & the other ministers

of the Banner exchange their
~~and~~ ^{as} ~~in~~ ^{is} ~~up~~ ^{to} ~~do~~ ^{so} ~~not~~ ^{is} ~~the~~
 lines as that Mr Garrison Mr
 Jackson Mr Phillips Mr.
 Tollen, myself, & Mr Quincy
 & the rest of our executive
 committee do so. [How would it
 hold like to have the Banner &
 the Banner men & the whole
 sect it floated over, judged & judged
 Towne's doctrine as set forth in
 his "Four Movement?" yet he
 would ^{be} present the same process,
 what would Campbell for the immu-
 at notions of Towne that makes
 Garrison responsible for the immoral
 notions of Hayes. Indeed Campbell
 is then Hayes responsible for Hayes
 than the whole world are for he
 cites him into court as witness
 while they simply know work-
 ing about him. But how I think
 should I be to say if Mr Camp

hell is thus increased, (proven
as the fact is by the existence
of a church in the world)
I cannot wish him good.
[Spoke on Sunday June into my
house] The Collinses probably
saw an odder stranger one. How
would Dr Campbell respond
if he are infidels or anti-
Christians? Is he with us
or against us? It appears
from my recollection of the
facts that he was an orthodox
Minister when he joined
Dr from Dr Campbell's showing
it appears that he is a Christian
when he leaves us. Why not
give us the credit of him as
a Christian? Dr Campbell
continually forgets that the function

of an A.S. Society is to abolish
Slavery, & not ~~institute~~ ^{inquire}
into the changing states of mind
& opinion of its members. We
~~recuse~~ ^{recuse} members ~~but there are~~
~~power~~ ^{power} ends. We are not an
ecclesiastical Society. We cannot
turn them out. Mr. Beak, Foster,
Billsbury, Collins &c were orthodox
Ministers when we received them.
If the members of the Church
& her agent of the Synagogue have
made them deny his, is that the
fault of the American Anti-Slavery
Society? If Orthodox men ^{as they do} choose
to contribute money to keep
life in these men to preach
Anti-Slavery, why not trust
the free house to orthodox ones?
They would show an evangelical house
divided against itself. And it would split the agn-
house again?

as to the Herald of Freedom &
Mr. Rogers, why does Dr. Campbell
conceal the fact that they ~~both~~ are
dead - & not in the death of just -
but repudiated by the American A.S.
Society as ^{treasonably} unfaithful to the cause.
Then, as to Oliver Johnson, who
is reported to have ~~lost~~ his
Southern Methodist doctors' licenses and
is ^{the pro-slavery} ~~in~~ ^{induced} by Mr. Chubbuck to at-
tempt to promulgate anti-slavery prin-
ciples, I can only point to a
passage in the very best Standard
I recollect. Mr. Giddens, the great
anti-slavery champion in Congress
and an ~~Orthodox~~ ^{Christian} ~~Christian~~
(fit for membership with the Campbellites
if he were only ~~un~~ ^{un} ~~enough~~ ^{enough} for
them) declared to the Annual
Meeting of the Pennsylvania Society
that "the friends of freedom in Ohio (the
state, had some ~~prominent~~ ^{prominent} ~~of~~ ^{of}
Gentlemen who stated the Freeman

(i.e. Mr Johnson) & that he was
dear to their hearts & that he (Mr
Giddings) could cordially commend him
to the confidence & support of Penn-
sylvania abolitionists. Mr Giddings
is universally known & beloved:
an admirable man, occupying the
highest position in the United States.
His testimony may well weigh
against the title of a free slavery
Mr Chubbuck of whom we have
known ~~any~~ ^{nothing} except that he
is pro-slavery & bears false witness
to promote his purpose of aggrandi-
zing his sect at the expense of human-
ity. When Dr Campbell is equally
zealous to pick up reports against
against pro-slavery heretics ~~as he~~ &
against anti-slavery heretics, -
When he is equally disposed to
contemn ^{as infidels} Joseph Sturge & Garrison
for testimonies against a wicked
piousness & a formal worship & stated

seasons of prayer, then I
shall think him sincere. Till
then, I know him to be insincere.
Till he treats both alike, the impen-
itent sinner and the sinner in hand
only hypocrites concerning his
hatred of Slavery by a pretence
of zeal for religion. has love
of Slavery under the cloak of
hatred of infidelity.

Names are given things.
What some people call Bible
Classes, others call Infidel
Conventions. When Ralph
Waldo Emerson Myself yes
others called the Bible Convention
it would have been in the
power of Mr. Chubbuck
to all his sect to have come
in & sustained the work.

(Offered by infants, he says) that
the Bible is the only rule of
duty. They might have had it
all their own way. The conven-
tion was called for them as
much as for any. It was
hoped they would come in &
say the best that could be said
for the Bible as the only rule.
But they did not choose to go
& I have as much right
to blame them for staying
away, as they to blame me
for calling them. As a matter
of fact I was not there. I
was in the West Indies with
my husband who was dying.
But all this has nothing to
do with the cause, except that
we were all blamed in the
proceedings.

Minds of many excellent
abolitionists of more devotedness
than philosophical disamina-
tion of the imputation of stu-
pid freedom of thought and
discussion on those points
because we objected to & pre-
vented their discussion in

A.S. Meetings.

I will not suppose
Dr Campbell to know, though
Mr Clarkson cannot excu-
se the disgrace of taking the
Name of a poor insane woman

who is obliged at intervals to
be sent to the insane hospital
and mixing it with other stories
to make it appear that

the humane & excellent
women who have made the
Slave's cause their own are
having belemnites. The editors of

of Proslavery papers have
wanted themselves in making
the poor crazed Abby Folsom
pass for Abby Kelly. The
similarity of the name aiding
this trick. But the name
of Abby Kelly is one
"dear to every honorable
man - to every high souled
woman to every suffering
friend of the oppressed
in the United States; & when
the name of Dr. Campbell
is only remembered by as-
sociation, as the miserable
knight that threw back at the
whitewashed at the leaders of
the defenders of slavery. The
name of Abby Kelly will

and I hope of my country to
a spell with which men
will arm themselves with
which to which to be strong
to hunker down tyranny to
the end of time.
"I shall my sister be
A Ministering Angel
When thou liest downing -"
As Lucretia says.

Enough & more than
enough on so stupid &
wicked a thing as this article
in the Banner.

Pray remember me
most affectionately to your
father & to all the house
hold of faith jointly & severally.
Mrs Mitchell will well know
that it is through no failure
of mine of which I am

of my great love for him
that I have not written.
I will do so shortly, for
I have many things I
wish to say; but one is
checked by the visions of clerks
of the post office making them.
Silves many ones effusions
not intended for them.

This letter is for you
only. — i.e. not to for publica-
tion. It is not like Jackson's,
in the inheritance — fit to
be printed and therefore a solemn
interdict rests upon it. I only call
Campbell a Wretched doct for the
delectation of very intimate friends.
I have not time to read over
What I have written.

Yours affectionately
Wm Chapman

of my good love for
that I have not written
a line as to state, for
I have many things
not to say. But one is
checked by the voice of duty
of the foot office Washington
I have many own affairs
not intended for them.

The letter is for you

only. - e. e. - for London.
two. At the same time
in the intention - fit to
be printed and therefore a volume
which is not when it is only call
complete a perfect set for the
collection of my intimate friends
I have not time to send over
what I have written.
Yours affectionately
Wm. Lloyd Garrison